What is actually the case, of course, is that bisexuality *has* been on the increase in recent years. Part of this increase, of course, is among individuals who have always had gay tendencies but have not yet gathered up the courage to make the transition complete. The permissive moral code and liberal outlook of the so-called "sexual rebellion" of the late 1960s and early 1970s have made it easier for such individuals and permitted bisexuality to emerge as a tolerated, almost "in" type of activity.

But pinpointing the bisexual may be as difficult as getting a clear definition. The most common type of bisexual, the one who "swings both ways," is typified by Don, a 20-year-old junior at a large Midwestern university. Goodlooking, self-assured and popular, Don is a member of one of the large fraternities on campus.

On Friday night he has a date with a cheerleader named Linda and they spend the night in a motel. The following night he gets together with Bob, a 21-year-old senior who has his own apartment off campus. The two have sex into the night.

To this type of bisexual, relations with a female one night and with a male the next usually means nothing more than wearing two different shirts. It's a way of life he enjoys and prefers, claiming that he is able to enjoy the best of both worlds. But the fact that he enjoys sex with men at all indicates an element of homosexuality in his character.

There is also the bisexual who participates in such activity only in a group or three-way situation. During a

Many bi's are so sexually hung-up they can allow themselves only limited forms of gay sex, like simultaneous masturbation.

Straight-married bisexuals with a strong desire to perform fellatio may be compulsively drawn to homosexual encounters.

Many gays derive a great deal of pleasure from having sex (especially anal sex) with a predominantly straight bisexual.

sex party or orgy he may find his heterosexual inhibitions gone, and, involved in the proceedings, take on a male as well as a female sexual partner. In such three-way activity, he may find himself engaging in "normal" intercourse with a woman and at the same time feel the urge to engage in oral sex with the man.

Bill, a 32-year-old insurance salesman in a large city in the East, typifies this kind of bisexual. He is a steady dater and lately has come in contact with three-ways and group sex. During a recent session with a married couple, Bill engaged in oral sex with the husband while having intercourse with the wife. A psychiatrist might point out that Bill uses the three-way with a woman as a "bridge" by which he reaches his real goal —sex with another man—by the socially-accepted route of sex with a woman.

There is also the borderline case. The male who is heterosexual most of the time, but who may get himself relieved through homosexual contacts once in awhile. He may not even reciprocate in such activity.

Hank, an 18-year-old student at a high school in the South, fits into this niche. Extremely popular, he dates often and has had intercourse with many coeds. But on several Saturday nights, after particularly frustrating dates, he has driven to the section of town frequented by homosexuals, to be picked up and fellated for trade.

Many gays get more of a kick "making" this type of bisexual, who is basically "straight," than having sex with other gays.

Another type of borderline case may be the swinger who, although he does not physically take part in any gay sexual activity, may be turned on by close proximity to it in group situations. He may be thus involved in bisexuality psychologically, if not physically.

A young college student friend of mine recently told me that he experienced only heterosexual activity until his sophomore year when he and his fraternity buddy, both stood up for dates on a Saturday evening, went out together drinking. As is often the case, an alcoholic state loosened inhibitions and the two satisfied themselves by masturbating each other. Since that time, he said, they have "messed around" often when they did not have dates or late at night when they were "horny."

And subsequently, the sexual activity has evolved

from "jacking off" to oral and even anal sex. While both think of themselves as straight in all other respects and still engage in intercourse with coeds, they have found—increasingly—that they enjoy each other's bodies as well. This may be considered a classic example of Kinsey's way station theory for heterosexual males in the process of turning gay. As the homosexual activity becomes more frequent and enjoyable, this type of male many times lessens his heterosexual contacts until he finally finds himself into a purely homosexual way of life.

But seldom do strictly homosexual males turn straight through bisexual activity. It has happened, of course, when a gay decides he would rather go straight, and makes a genuine effort to do so, but usually bisexual activity for a gay male is engaged in for the sexual variety it offers. The primarily gay bisexual will often seek out liberal couples so that he can experience sexual relations with a female, but primarily so that he can continue his preference for another male.

Some psychologists claim that the young man who is heterosexual and allows himself to be serviced by a homosexual, but who does not reciprocate in any way, cannot be called a true bisexual. As in Hank's instance, although he is involved in sexual activity with a member of his own sex, the actual degree of involvement may be the dividing line. They claim that unless he actually makes some kind of move himself, homosexually, he cannot be classified as a bisexual.

Freud was the first to state that man is a bisexual animal, but since then, evidence has shown that he may be more realistically called "polysexual." That is, he

A straight-married bisexual may use three-way sex with his wife and another man to reach his real goal—homosexual contact.

Hustlers and other supposedly straight men who enjoy being fellated by gays are refusing to face their own homosexuality.

may be capable of having sex in many ways; alone, with the opposite sex, with the same sex, with an animal, even with inanimate objects.

Sexologist Albert Ellis goes so far as to coin a new word, "pluri-sexed," to describe this behavior. He writes, "... the human animal is biologically pluri-sexed, and will (if not arbitrarily hemmed in by his culture) engage spontaneously in monosexual (masturbatory), heterosexual, and homosexual acts at different times in his life."

It might be valuable to note that bisexuality is easier to understand if we do not lose sight of the fact that there is no such thing as a 100 per cent heterosexual or 100 per cent homosexual. Each person, gay or straight, is an uneven combination of masculinity and femininity. The distribution of psychological and physical traits which are labeled "masculine" and "feminine" is not only unevenly balanced in each individual, but the combination also varies from individual to individual. Many experts claim that man is essentially an amalgam of male and female characteristics.

Carl G. Jung, one of Freud's followers, wrote on the subject: "Since the nature of the human being unites masculine and feminine elements, a man can live the feminine in himself, and a woman the masculine in herself."

Whether there is in fact such an individual as the bisexual does not obscure the fact that bisexuality is a

type of activity which seems likely to continue to increase in future years simply because the old moral taboos no longer apply. Whether or not this will materially swell the ranks of confirmed gays is yet to be seen.

In fact, most bisexuals today are not ashamed to admit that they are. Many are proud of their dual capabilities and find they are sought-after companions as well as party guests, especially for orgies, for obvious reasons.

For the most part, the bisexual is viewed essentially differently by the homosexual and heterosexual worlds. While straights consider the bisexual a liberal who "swings both ways," but is "basically OK because he fucks girls," the homosexual population looks at him as a potential—if not definite—gay. He himself probably considers himself a swinger who might not be able to make up his mind, but nevertheless is having a ball while deciding. ●●●

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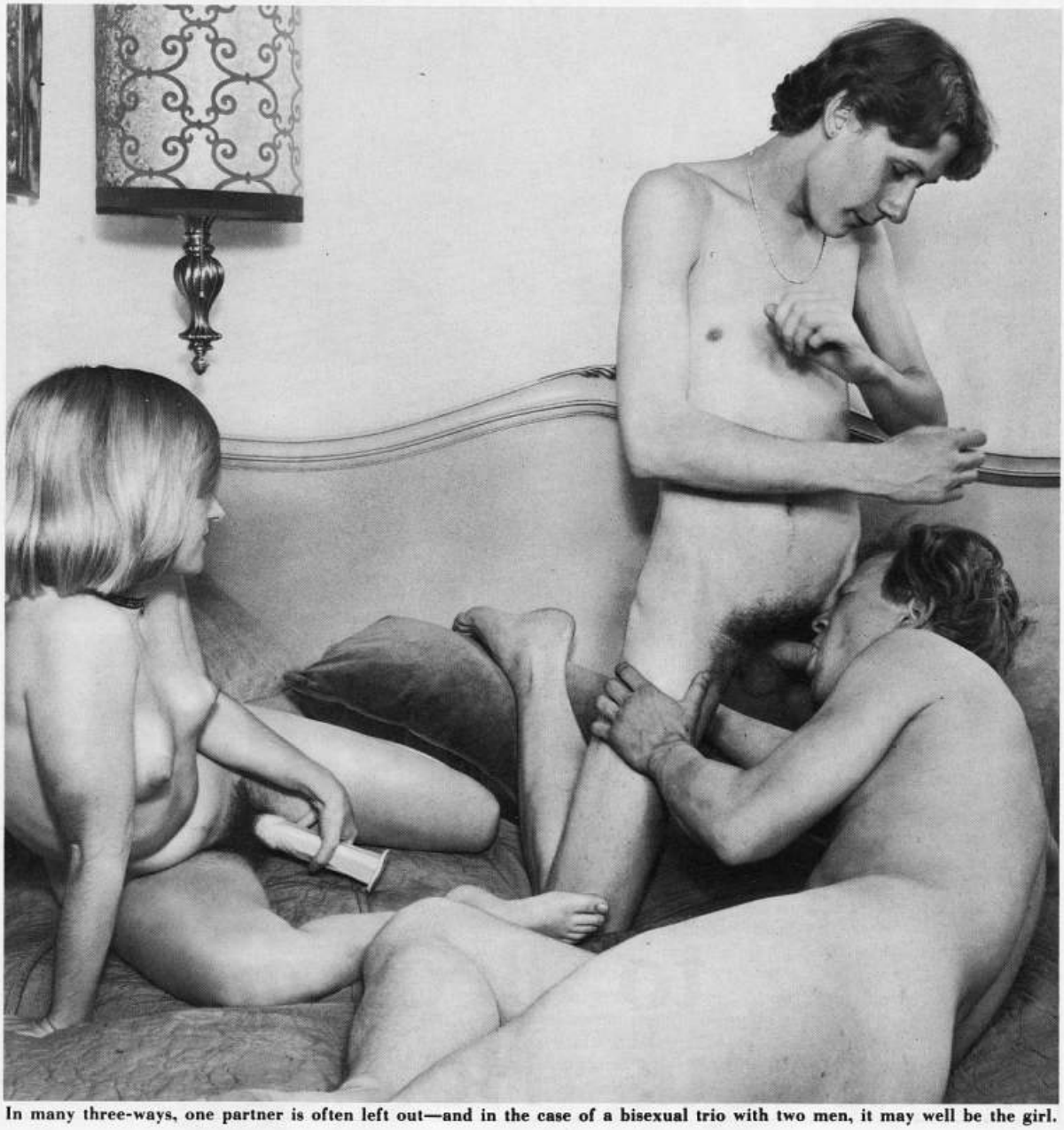
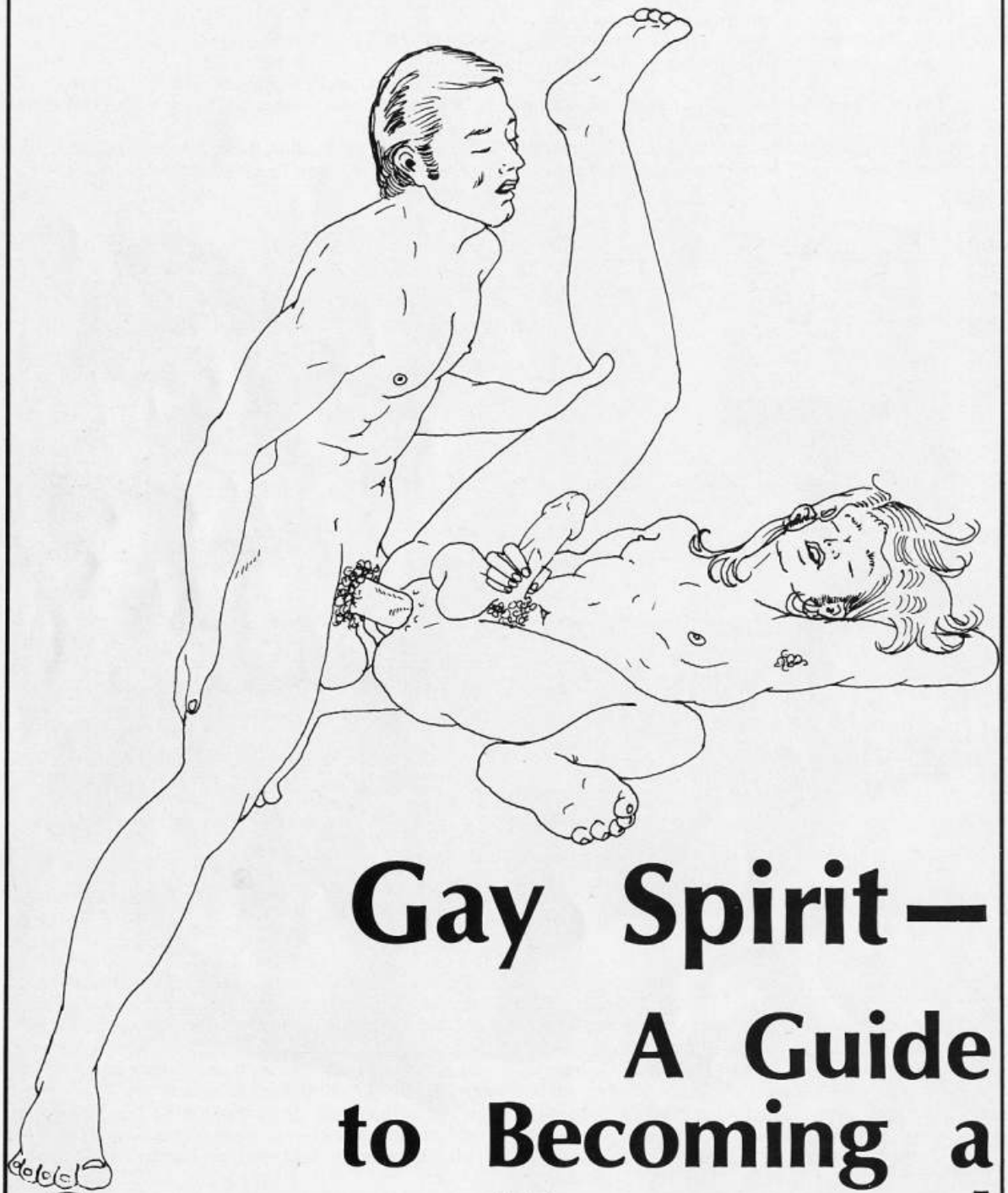


In many three-ways, one partner is often left out—and in the case of a bisexual trio with two men, it may well be the girl.

Book Review:



Gay Spirit—
A Guide to Becoming a Sensuous Homosexual

Most gays know the basics of good sex, but few have reached the point where they could not benefit from some sound advice.

BOOK REVIEW: *GAY SPIRIT—A Guide to Becoming a Sensuous Homosexual* by David Loovis. New York: Grove Press, 1974.

Amid the current rash of "sensuous" books is a welcome surprise for gays—a guide to becoming a sensuous homosexual. Amazingly, it is exactly what it claims to be, and more. Assuming that most homosexuals have had enough encounters to have learned the essentials of sex (unlike many heterosexuals), the author skips unnecessary basic information and gets on to more important details—variations and refinements on erotic acts that most gay guys already know how to perform, such as anal intercourse and fellatio.

Not that Mr. Loovis's information is incomplete—it is almost *too* complete in places, going into elaborate detail about such bizarre pastimes as master/slave relationships and "fist-fucking." While he doesn't really recommend these as satisfying ways to relate sexually, he also refrains from judging any activity that doesn't cause actual harm to either partner. The idea is that every gay should be so well informed that he can cope effectively with any situation, should it arise—as it probably will, eventually. And he provides enough facts to help the reader become either a sensuous participant or a knowledgeable avoider of the various sex scenes that gay men find themselves in.

Although he writes in a jaded-sophisticated style that could only come from a New Yorker with a great deal of experience, author Loovis is surprisingly sentimental and idealistic about many aspects of gay life. His advice about how to form and maintain homosexual relationships, for example, is highly romantic. But he also feels there is positive value in enjoying casual sex with strangers, especially for the young, and he devotes

Sometimes, just changing the location for sex, or using new positions, can do much to enhance the excitement of an affair.

Some gays become jaded about sex, unable to simply relax and fully enjoy the sensations—or the partner—of the moment.

a great deal of space to instructions for improving these encounters so that both partners can get maximum pleasure from them. He seems to be saying, in other words, that while sex is great, true love is what makes gay life really worthwhile.

Mr. Loovis writes, "Have I said enough about gay love? Have I described the mystical illumination that bursts upon you and your friend? Fantastic! Both of you see clearly the world as it is . . . . Life for the two of you has meaning as it never had previously . . . . Loving each other, you share a miraculous knowledge of truth and beauty; you are mysteriously in touch with a reality beneath the surface."

Those are pretty surprising words to find in a book that also advises men, when performing fellatio in public restrooms, that they should have their trick stand in a shopping bag. (People looking under the door of the booth will see only one pair of feet.)

This curious dichotomy between romanticism and ultra-sophistication continues throughout the entire book, with a rather pleasing effect. The author shows the homosexual male how to get the absolute most out of every aspect of his sex life, without assuming that lonely, anonymous, temporary encounters are all that gays can ever expect. What he really seems to be saying is that sex can be fun, love can be fun, and all of life can be fun—especially if you're gay.

Since this book is primarily an exercise in consciousness raising, rather than just another sex guide for a special group, the author explains in detail how he overcame major obstacles in his own personal life. He

Foreplay is an important part of any sexual encounter—though many gays frequently ignore or rush through it.

For gays interested in new forms and methods of stimulating a partner, books such as *Gay Spirit* can be a handy reference.

then shares the insights gained from his experiences, in an honest attempt to help others solve similar problems. Much of his material is designed to help homosexuals accept themselves and their lifestyles, and lose their fears about being gay—fear of discovery, fear of rejection, etc.

Once he gets the reader's mind in the right track, having convinced his audience that gay is good, he goes on to give exercises and recommendations for self-improvement. Everything from grooming to cruising techniques is discussed, and much of his advice is sound and useful.

Then, when he has the reader thinking positively, feeling good about himself, and looking his best, he goes on to discuss attitudes toward sex and performance in bed. And here the jaded Loovis emerges. He has apparently tried and enjoyed almost every sex act known to men, and he gives the reader the key to increasing the enjoyment of each one. However, in discussing specific erotic

QUESTIONNAIRE

ECCE HOMO, the Magazine of Sexual Awareness for the Gay Male, is the first magazine of its kind to serve the male gay community. To help us do a better job of providing the kind of information you may wish to see in future issues, the following questionnaire has been devised.

In addition to influencing our future editorial course, the questionnaire will, when all replies are compiled, provide a unique statistical picture of male gays today. If you wish to remain anonymous, your are invited to do so; under no circumstances will your name be used without your permission.

Your assistance is earnestly sought and sincerely appreciated.

EH14

FOR ALL READERS

Sex: _____Male _____Female

Age: _____

Marital Status: _____Single _____Married _____Divorced

Years of Schooling: _____Under 8 _____8-12 _____13-16 _____Advanced degree

Annual Income: _____Under $5,000 _____$5,000-7,500 _____$7,500-10,000 _____Over 10,000

Sexual Orientation: _____Exclusively homosexual _____Exclusively heterosexual
_____Some experience in both areas, but primarily homosexual
_____Some experience in both areas, but primarily heterosexual

At what age did your first sex experience with another person occur? _____Years old

Was this experience _____Homosexual or _____Heterosexual?

Which of the following sex activities have you engaged in, or might you consider at some future time?

_____Interracial sex _____Group sex _____Active partner, anal intercourse _____Passive partner, anal intercourse
_____Oral-genital sex

How do you rate your current sex life? _____Excellent _____Good _____Fair _____Poor

Has ECCE HOMO in any way changed your attitudes toward homosexuality?

_____Yes _____No

If "Yes," please explain in what way: _____

_____

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How would you rate this issue? _____Excellent _____Good _____ Fair _____Poor

Which article did you find most interesting? _____

Would you be willing to participate in a more detailed national survey of homosexuality in America today?

_____Yes _____No

(This section may be detached and mailed separately)

If you would like to receive, from us, information regarding other sexually oriented material, please complete the information below. Please state your age _____ (You must be over 21).

Name_____Address_____

City_____State_____Zip_____

Please mail questionnaire to: Academy Press, 7616 Lindley Ave., Suite 9, Reseda, Calif. 91335

FOR HOMOSEXUAL READERS ONLY

At what age did you come out? _____*Years*

Is your family aware of your homosexuality? _____Yes_____No

If "Yes," how do they accept it? _____Completely _____With reservation _____Some rejection_____Total rejection

How would you describe yourself? _____Butch _____Fem _____Neither

Are you currently involved in a gay relationship? _____Yes _____No

If "Yes," how long has this relationship lasted? _____Years _____Months

If "No," would you like to have such a relationship? _____Yes _____No

What is the longest gay relationship you have ever had with one individual? _____Years _____Months

Should gay marriages be legally recognized? _____Yes_____No

Have you ever been (or are you now) engaged in a heterosexual marriage? _____Yes _____No

If "Yes," have you any children? _____Yes _____No

Are you a member of any gay organization? _____Yes _____No

Have you personally ever been involved in police entrapment? _____Yes _____No

Have you personally ever been the victim of legal or social discrimination because of homosexuality? _____Yes _____No

If "Yes," we would appreciate hearing, on a separate sheet of paper, more of the dettails as to the type of discrimination, the conditions under which the discrimination arose, and the outcome.

What, in your opinion, is the largest single problem facing gays today? _____

_____

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Are you currently a member of an organized religion? _____Yes _____No

If "Yes," to what religious denomination do you belong? _____

If "No," do you consider yourself an _____Agnostic _____Athiest _____Other (please specify)

To what "racial branch" of the human family do you belong? _____Caucasian _____Negroid _____Oriental

How did you hear about ECCE HOMO? _____Saw ad _____*Adult bookstore* _____*Friend*

_____Other (please specify)_____

Please check the subjects listed below which you would like to see included in future issues:

_____Homosexuality & the Law

_____Sex questions & answers

_____Lesbianism

_____Gay Lib

_____Political articles

_____Astrology & homosexuality

_____Problems of gay sexual adjustment

_____Survival in the straight world

_____Bisexuality

_____Selected gay fiction

_____Reviews of gay books, movies, etc.

_____OTHER (please specify) _____

Any comments you may have on the points raised in this questionnaire, or on any matter you feel may help to make ECCE HOMO a better magazine for YOU will be most welcome.

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acts, the author also reveals a great deal of himself and his own personal preferences.

Parts of his advice on foreplay, while potentially enjoyable for some, certainly would not apply or appeal to the majority of readers. He writes, "Each (of his toes) is more delicious than the last, especially the little toe. Separate and suck—like eating artichokes. Don't forget to lick between the toes." Well, maybe toe-sucking is heaven for him, but it is certainly a specialized taste.

Additional evidence of Mr. Loovis's oversophistication appears in the section on currently popular drugs. After describing the physical and emotional effects of amyl nitrite (poppers), he speculates about what would happen if his partner should happen to die of a heart attack while about to climax under the influence of this drug. Would he or would he not go ahead and have his orgasm with the corpse? "I think I might," he says. "Business is business."

In this chapter, the reader might find the discussion too frivolous to be of any concrete help to uninformed gays. While the paragraph on poppers is entertaining and witty (as is most of the book, being written by a former advertising copywriter), it fails to provide answers to questions that most aware homosexuals would ask.

Specifically, is amyl nitrite dangerous? Does it have any harmful side effects? Does it create a physical dependency? Physicians generally agree that it is not wise to use this stimulant unless necessary for a heart condition (its medical use). This fact really should have been included along with Mr. Loovis's personal observations.

However, no book can hope to provide every relevant bit of information on gay life. Homosexuality is far too vast a subject, and this author does a good job of presenting his point of view in a sensitive and entertaining style. Most readers, no matter how experienced with the many different forms of gay sex, will be sure to approach future encounters with a little more understanding after reading this book. And, if the excellent advice is followed, most will also find that they have an easier time meeting interesting men and get more enjoyment from their erotic experiences.

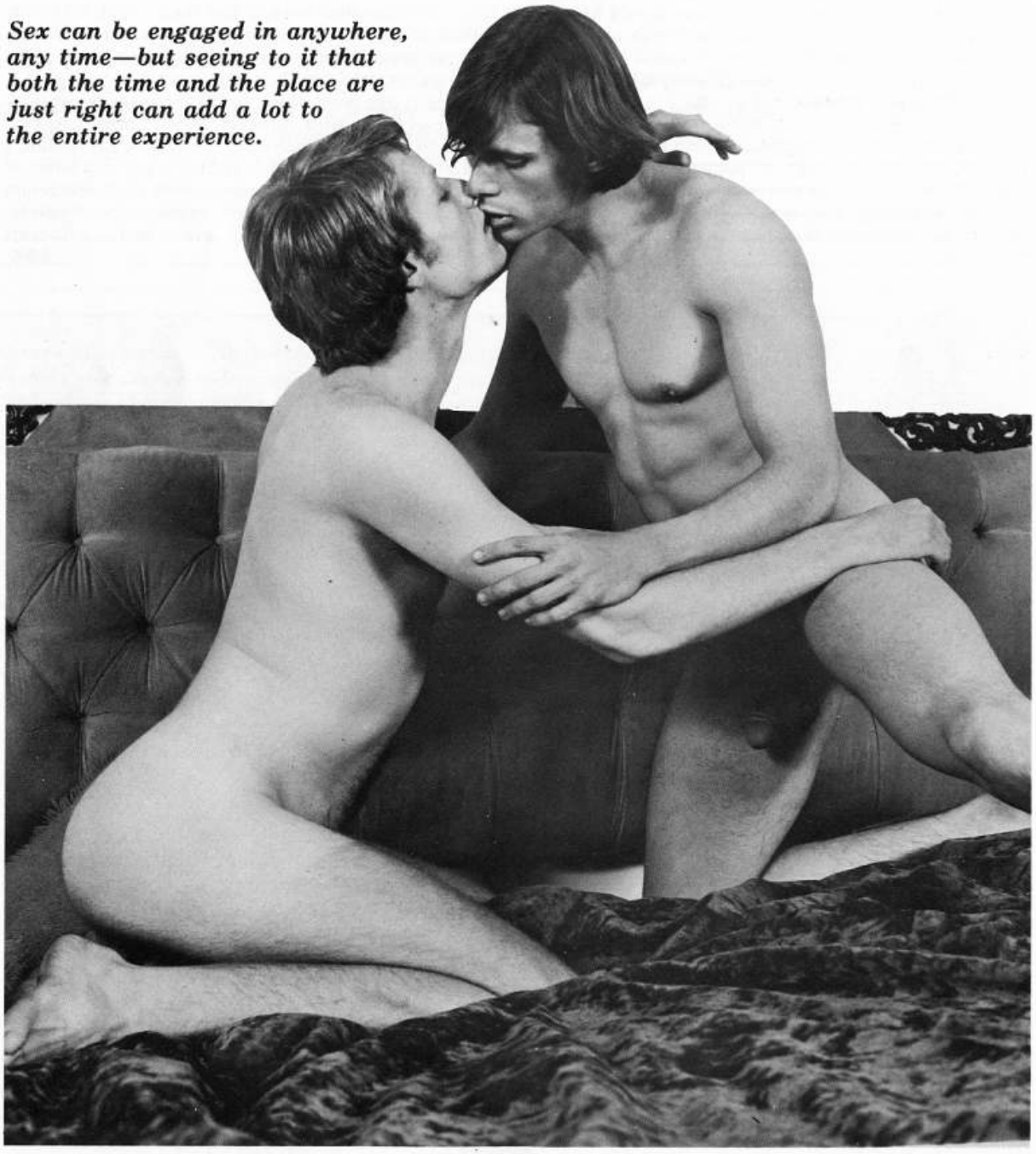
There is one point about which the reader's curiosity may never be satisfied, however. David Loovis tells a lot about his own sex experiences, describing his sensuous techniques in detail and also telling in glowing terms of his lovers' tremendous appreciation of his lovemaking. Is he *really* as good in bed as he claims to be? Possibly. But if there was just some way to meet him and find out firsthand . . . . ●●●

Author Loovis even gives advice on how to become a better passive partner in anal intercourse, making it a shared venture.

SETTING THE SCENE FOR SEX

by John Roberts

Sex can be engaged in anywhere, any time—but seeing to it that both the time and the place are just right can add a lot to the entire experience.



Certain acts, like mutual fellatio, require considerable room. Sex on a carpeted floor can be both comfortable and fun.

The gay male who realizes the importance of stimulation of the senses when it comes to sex is more often than not the guy who will find sexual activity more rewarding and more available—the trick who has had a memorable evening will no doubt return for another.

Sex connoisseurs have been telling us for years that sex can be refined to an art if one chooses to do so. As long as we realize that touch, taste, smell, hearing and sight are all part of the normal sense range and all may be appealed to in the sexual sense, it becomes clearer why setting the stage for sex is all important.

How many times have *you* gone home with a trick only to be turned off by the environment? If we are afraid of waking the roommate in the next room, how involved can we be in our own enjoyment? If the only choice of lighting is a starkly naked bulb hanging over the bed or complete darkness—or if we hear the television blaring instead of romantic music—just how stimulated can we become? And at the end of the evening (or more likely the hour) just how anxious are we to return?

Keeping this in mind, isn't it logical that visitors to our own bedroom can be just as stimulated or turned off by the circumstances they find themselves in? True, there is no substitute for two equally attracted partners who are completely compatible, but even Romeo and Juliet might have had problems relaxing on a lumpy living room couch in a bachelor apartment with no heat.

It therefore makes eminently good sense to take con-

Large throw pillows can provide both an erotic touch and a practical adjunct to sexual activities like anal intercourse.

scious stock of our senses where they relate to sexual enjoyment and give them as much loving care as we lavish on food, drink, clothing, etc.

If your chosen partner is the type who likes sexual matters speeded up so that many lovers can be worked into a busy schedule, or the type who likes fast john sex or a similar fetish, then it makes little difference what kind of environment you provide.

But whenever it's possible to bring someone home for an evening of slowly building sexual excitement and subsequent satisfaction, then everything should be just right—just there when it's needed. And so attention to the environment (the setting, so to speak) should be all important. Although an entire series of articles might be written about sexual environment, let us touch upon the basic essentials to erotic stimulus and maximum sexual enjoyment.

To begin with, most (but certainly not all) sexual activity occurs on a bed. So some attention should be given to your center of activity. Obviously a single or

twin bed is a problem because there's no room to move around. And while a king-size mattress might be ideal, a regular-size bed will be quite adequate. But don't be upset if you're in a small apartment with a convertible couch or a "sleep sofa." Although you may lose some of the romantic mood by having to make the bed in front of him, it's not something that can't be handled quietly and without fuss.

Some gays go in for water beds if they can afford them, and those who do say they are perfectly suited to sexual activity. While not a necessity to perfect seduction, one can imagine how all those continuing ripples and waves might relax and massage both partners and make many kinds of rhythmic movements during sex more possible.

This is not to imply that the bed is so important that it should come equipped with silk sheets and covered with furry animal pelts. A comfortable, firm mattress covered with clean sheets is quite adequate.

One of the most important elements in setting the stage for sex is the lighting. Unless your trick reacts wildly to sex only when psychedelic lights are flashing, the less obtrusive the lighting in the bedroom, the better. The quickest way to make beautiful lighting is by use of a dimmer—they are easily installed and let you have complete control of the amount of light.

There are, of course, some guys who—for many reasons—can have successful sex only when the room is fully lit or the bed spotlighted like a stage. This usually happens when your partner is Body Beautiful or has an endowment so large he wants to watch you admire it. Of course, if both you and your partner are body freaks or exhibitionists, then bright lighting is highly recommended. And you might add a few mirrors to the walls and even on the ceiling.

Most men, however, will prefer a light from a distance (as from another room, shining softly through the bedroom door). Such lighting can make a less-than-perfect body seem better than it is or make a shy partner feel less embarrassed.

Similarly, the flickering lights from candles can be quite erotic and make interesting patterns on the walls, ceilings or bodies. Don't overdo it with a blazing candelabrum and never place a solitary candle by the bedside because its closeness is too eye-compelling and will divert his attention. Many guys also find black lights a nice addition to the bedroom because they have the ability to make most bodies seem well-proportioned. If the heavens are with you, nothing beats good old moonlight.

In the final analysis, subtlety is the best rule of thumb when it comes to lighting. Not too much and not too little. That way you won't feel like you're on stage and you'll still be able to see what you're doing.

Just as light plays an important role, so does color. While red is accepted as the most sensual color, it should also be remembered in decorating your bedroom that "warm" colors such as darker oranges and rich browns blend harmoniously. Dark colors store heat and add security to the emotional tone of the sexual setting.

And speaking of heat, remember that many guys just don't get turned on when they're freezing. Be sure and

Since much of the enjoyment of sex is emotional as well as physical, pleasant surroundings are quite important.

A lush bedspread adds to the mood, but to prevent lubricant stains, it should be removed before starting anal intercourse.

When a man is busy orally stimulating his partner's body, his surroundings should enhance, not detract from, his pleasure.

adjust the thermostat in the room—warmer than a "clothed" 68 and no more than 74, lest he interrupt in the middle of an embrace for a drink of water. If it's cold outside you can't always count on the electric blanket staying on the bed, much less over your bodies in the throes of passion. And goosepimples are hardly becoming.

Another important factor in setting the right stage for sex is music. It has been proven that music can make or break a mood—even out of bed. So if you dig music with sex and he agrees, by all means have it. (Some guys, however, find any kind of music a distraction, so be sure to ask first.) If he's for it, find out what type of music he likes. He'll probably say it doesn't matter, so you'll have to make the decision. Obviously if you're both stoned, something trippy like rock is the answer. If not, you may want something soft and romantic to set the mood.

Radio stations and cassette players are best because you won't have to get up in the middle of something to change the record. But if you choose records, put several on a spindle so you'll have continuous playing.

And just as you should avoid breaking the spell by changing records, you should also avoid jumping out of bed just before a thrust to get a lubricant. If you think you might need one (and you never know) keep one by your bedside in a nightstand. In addition to the lubricant, you might also keep a towel handy, an ashtray if

If both partners are turned on by music, having sex on the living room floor by the stereo can be enjoyable.

Regardless of the type of sex a couple chooses to enjoy, surroundings conducive to the mood can only add to the encounter.

Dark colors add security to the emotional tone of the setting, and the warmth of the loving may reflect this feeling.

either of you smoke, and sex aids such as poppers and vibrators if you're so inclined. Don't worry if it looks as though you're prepared—he won't care and will probably appreciate your planning.

Next to touch, the most dynamically effective of the five human senses in producing a mood or desire—or quelling it—is the sense of smell. While some gays like the fragrance of flowers or incense, others might find it distracting and annoying. In general, restraint is best here too. He'd probably prefer the faint scent of a manly cologne on you rather than the thick smell of a spice candle.

Setting the stage properly for sexual encounters also includes the preliminaries of getting him to the bedroom in the first place. You might want to get acquainted over a drink (or a smoke) if you've just met. And in this case, you should have an adequate liquor supply to fill most standard requests for drinks.

If you're fortunate enough to have a fireplace or a view of the city, you've got proven stage-setters. There is nothing more romantic than sitting in front of the fire, and in fact many a sexual conquest has been attained on a bearskin rug before a cozy fire even though the bedroom awaits.

For those who are equipped for any request from a visitor, a stag film on the home movie projector or a gander at some "adult" magazines might do the trick of arousing him greatly.

To sum it up, a smooth and soothing environment will contribute to a smooth emotional state. And obviously a disordered environmental situation will almost inevitably result in emotional disorder and withdrawal. In this regard, it is the environment in which the sexual encounter is set which to a certain degree determines the kind of encounter it will turn out to be.

So if sexual pleasure plays a large part in your life, strive for the right kind of setting for sex so that each of you can give his very best to the encounter. ●●●

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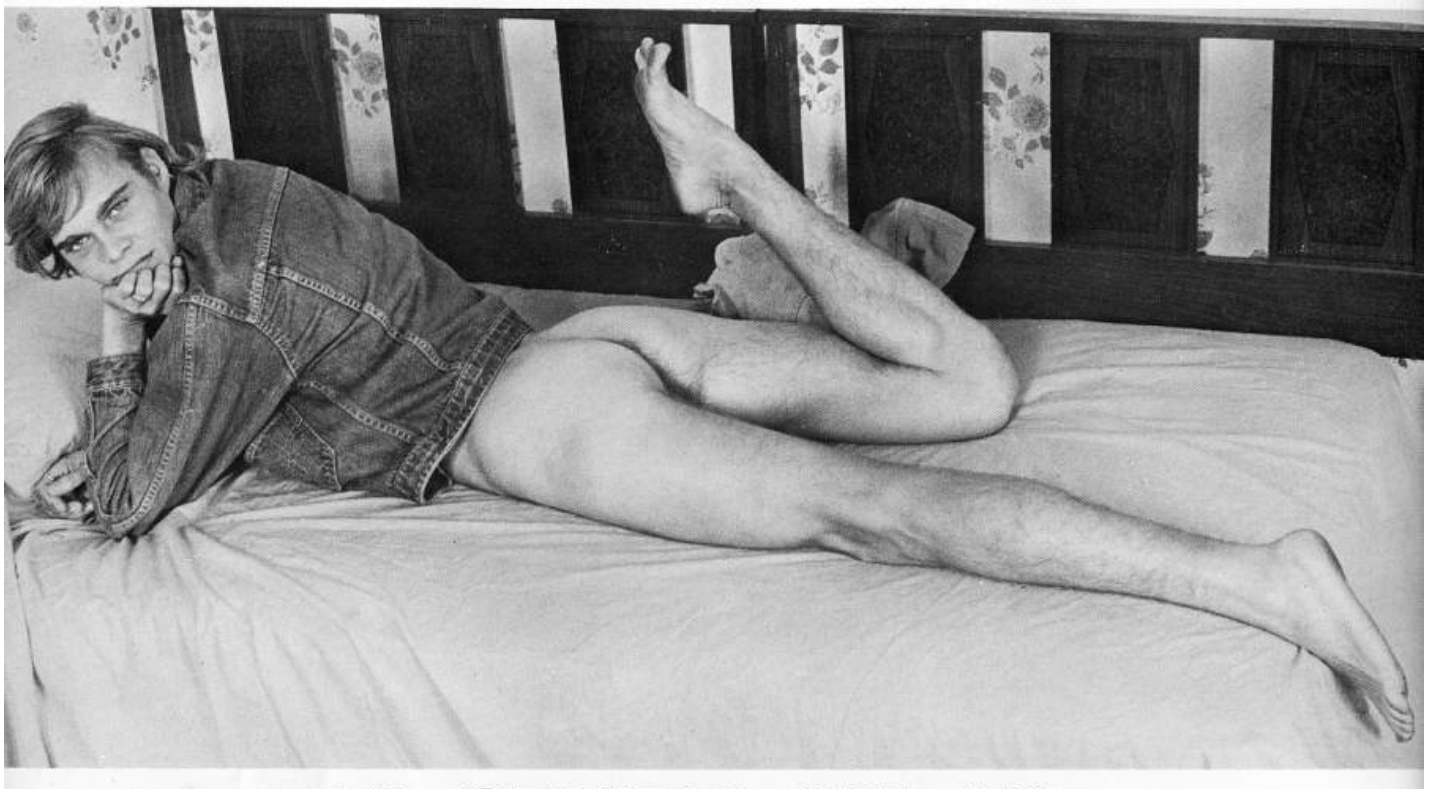


AS OTHERS SEE US: A QUESTION OF MASCULINITY

by Edith Anderson, M.E.

The ability to express emotion is one of humanity's greatest assets—yet men in our culture are taught that to show feeling is not "masculine." This straight writer doesn't agree, and comments on how you can be both masculine and emotional—and gay.

One of the most common accusations hurled at gays by straights is that they aren't "masculine" enough, that they behave in a "sissified" manner. The frequency of this charge—however patently false—forces many gays to maintain a constant alert regarding their behavior. In the extreme, an individual feels compelled to analyze every reaction in light of its degree of masculinity so that he will not be accused of being "less than a man."

Women are far less bothered with this matter of image because they are always treated like females, even if they behave in a "tomboyish" manner. As a result, the female child develops far fewer doubts regarding her basic nature. For example, though there are some female transexuals, by far the greater preponderance of them are (originally) males.

Because the issue of masculinity is such a recurrent one, and because it often is quite confusing to the troubled gay, it deserves a great deal of consideration. Is there such a thing as a "real man"? If so, how does a man know that he is such a creature? And why are so many men, both gay and straight, so insecure regarding their masculinity?

It is my theory that the basic insecurity regarding masculinity develops during early childhood—and in a most simple manner. Consider, for a moment, the growing boy as compared to the developing girl. The boy is told, very early in his life, that "a big boy" doesn't do certain things. If he is particularly unfortunate, his father, in trying to direct him into truly masculine behavior uses the words, "A man doesn't. . . ."

For example: "A man doesn't cry." It sounds innocent enough until one considers that most small children *do* cry—even if they are boys. But boys have this admonition constantly before them: "Big boys—men—don't cry." What, then must be the obvious effect of crying on a small boy? Simply, he begins to doubt his own

masculinity. If big boys and real men don't cry, then maybe he isn't a real man. This doubt is not helped by the fact that he is reassured by his father *after* he has stopped crying. Sure, father might feel that he has now proven his masculinity—but the child knows that he supressed the sobs with difficulty and that, given an opportunity, they will start again. *He* knows that he isn't a real man, even if his father is deceived!

Yet, insistent as we are upon the masculine image of strength and unemotionalism, the subject cannot be opened to discussion. Most probably, the child is not even fully aware of his own inner doubts—he simply becomes more defensive in his need to maintain the image of masculine identity that his male parent has convinced him is so important. In straights, this results in an almost pathological fear of homosexuality. So tenuous is the average straight male's grasp of his own maleness that he cannot tolerate any suggestion that men can willingly reject the standard requirement of masculinity, the urge to have sex with women. What frightens the straight is his inner knowledge that he really isn't the "real man" his father thinks him to be—and so he might even slip further from the male role if he associates with gays. For he assumes that gays have abandoned all interest in being masculine.

Interest in comparing penis size is a masculine trait shared by all human males, homosexual or heterosexual.

Many straight males have been so conditioned against "unmanliness" that the idea of two men making love is shocking.

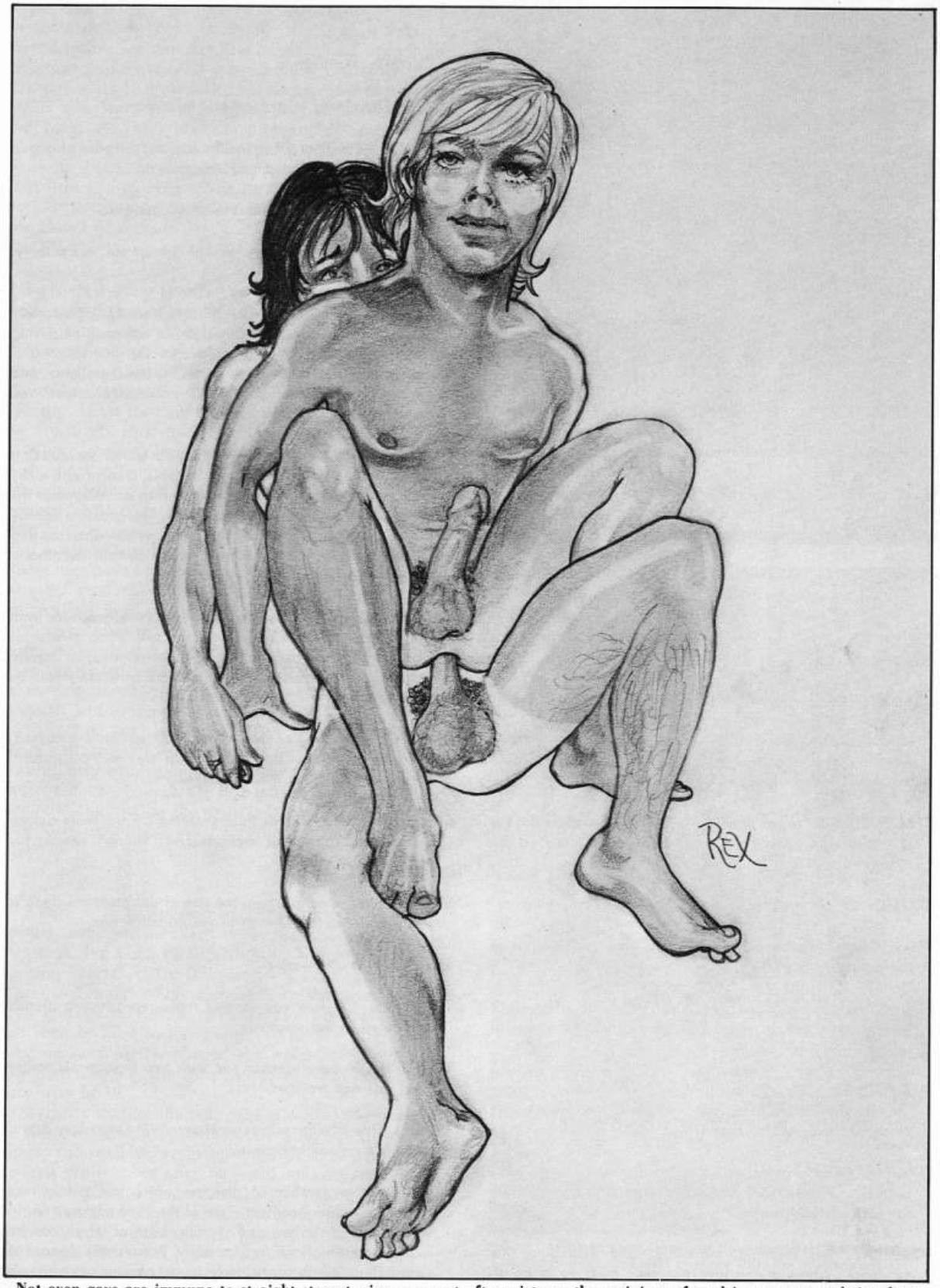
Gays are frequently able to enjoy acts such as anal intercourse without thinking of themselves as "less of a man" for it.

To be able to fellate another man is merely one kind of sexual expression unrelated to a person's masculinity.

But the straight could not be more wrong. Gay males have not abandoned the need to behave in a masculine manner—at least most gays have not. There are, of course the "screaming queens" who go to all extremes to convince themselves and others that they don't care about masculinity. These unfortunates tell the uncritical observer that they care very much. They are playing the child's game of acting as if what matters most to them matters not at all. Unfortunately, they do not succeed. They deceive neither themselves nor anyone else.

But the average gay, as gays well know, is not a queen. He has not abandoned masculinity just because he prefers male sex companions. In fact, he has shown by his choice of partner that he values maleness very much. For him, the problem of masculinity is one of cover. How does he behave so as to be left alone? Many gays in their late teens and early twenties are irritated by the need to act like rough, uncultured goons so that they will blend into the background of straights with whom they associate either in business or in school. The gay most concerned with "image" may work hard at whistling at girls, at wearing sloppy clothing (even though he likes neatness), and at trying to act like "one of the guys."

Struggling to adapt to a level of society in which one is not comfortable is foolish. Take the gay who likes the theater, who enjoys gourmet food, who prefers to dress neatly, somewhat in a dapper style. He will forever be the outsider if he associates with men—either straight or gay—whose idea of an evening well spent is one watching two boxers slug it out. Pretending interest where none exists is a way to spend an evening in utter boredom—or in psychic pain.



Not even gays are immune to straight stereotyping—gay art often pictures the recipient of anal intercourse as being fem.

GLOSSARY GLOSSARY GLOSSARY

ANALINGUS: Oral stimulation of the anus.

BUTCH: Excessively masculine.

COITUS: Penile-vaginal intercourse among heterosexuals.

CROTCH: The juncture of the legs and genitals. Often refers to the genitals themselves. Also known as *basket.*

CRUISE: To actively seek sex partners, particularly in public places.

DEVIANT: Noticeably or markedly departing from accepted norms of behavior; one whose sexual proclivities vary from standard sex practices. In this context, since straights are in the majority in our society, homosexuality can, technically, be considered deviant.

EJACULATE: To expel seminal fluid from the penis during sexual climax. The fluid itself is also referred to as *ejaculate.*

EROTIC: Of, devoted to, or tending to arouse sexual desire.

FELLATOR: One who performs fellatio (oral stimulation of the penis) on a partner.

FEM: Effeminate in appearance or behavior; often—but incorrectly—used to refer to one who prefers the passive role in anal intercourse.

FIST FUCKER: One who inserts as much of his hand as possible into the rectum of his sex partner, or one who enjoys being the recipient of such action.

FLAGELLATION: The act of whipping, generally on the legs, buttocks, or breasts. A popular form of sexual stimulation for sadomasochists.

FOREPLAY: The fondling, caressing, and kissing of the erogenous areas of the love partner's body to bring on desire for orgasm.

JACK OFF: Masturbate.

NELLY: Effeminate in actions and behavior.

ORGY: A gathering either for the express purpose of group sex, or in which group sex is expected.

PASSIVE: Nonaggressive in sexual encounters.

PERVERTED: Given to some form of "abnormal" sex activity. See *Deviant.*

POPPERS: Amyl nitrite inhaled directly from any of a variety of small containers. Often used as an aphrodisiac during sex, amyl nitrite rapidly accelerates the heartbeat and causes dizziness. Its medical use is for heart patients, and its use for any other purpose is considered unwise and potentially dangerous.

PROSTATE GLAND: A chestnut-shaped gland surrounding the beginning of the urethra in the male. It secretes a milky fluid which is discharged into the urethra at the time of the emission of semen, and mixes with it. The prostate can be massaged by a finger—or a partner's penis—inserted into the anus, an action which can, under certain conditions, trigger ejaculation.

SADOMASOCHISM: The derivation of sexual pleasure from the infliction of pain either on one's self or on others; includes the mutual enjoyment of either physical or mental suffering by both partners in sex. More commonly seen as S/M or S&M.

SCROTUM: The sack of skin in which the testicles are housed. The scrotum relaxes and contracts to maintain a constant, healthful temperature for the sperm.

SEMEN: A viscid, whitish fluid secreted by the male during orgasm and containing spermatozoa ("sperm") needed for reproduction.

SIZE QUEEN: One to whom the size of the partner's penis is the primary consideration in sexual attraction.

STRAIGHT: Heterosexual.

TESTICLES: The two egg-shaped male reproductive glands contained in the scrotum.

THREE-WAY: Simultaneous sex with two individuals rather than just one partner.

TRADE: One who for whatever reason will not reciprocate a partner's sexual attentions.

VD: Any of a number of diseases which are transmitted directly by sexual contact. Two of the most common forms of VD are gonorrhea and syphilis, both of which can be cured by antibiotics if treated early. Because the danger of contracting VD is particularly acute among promiscuous gays, frequent blood tests are urged as a safeguard.

But has he proven that he is a man—or a mental masochist? If he has succeeded in fitting in with the crowd, he has proven only that he can blend; deep inside he knows, like the little boy who cried, that he is not "really" what he pretends to be. He knows that the "real guys" who were so eager to see the fight (or watch the ball game, etc.) are "better men" than he is. He does not suspect that many of the "he-man" straight friends are working just as hard as he is to prove their masculinity, that they feel as insecure as he does. He helps himself very little by aping them; he should look elsewhere for his model of a man.

It is interesting to observe that there do exist men, both straight and gay, who appear to be unworried about their masculinity, men who even dare to do "feminine" things like dancing—and yet are never accused of being "less than men." These men seem to have something others lack: an inner certainty of their own identity. These men are "real" men, simply because they do not doubt their maleness.

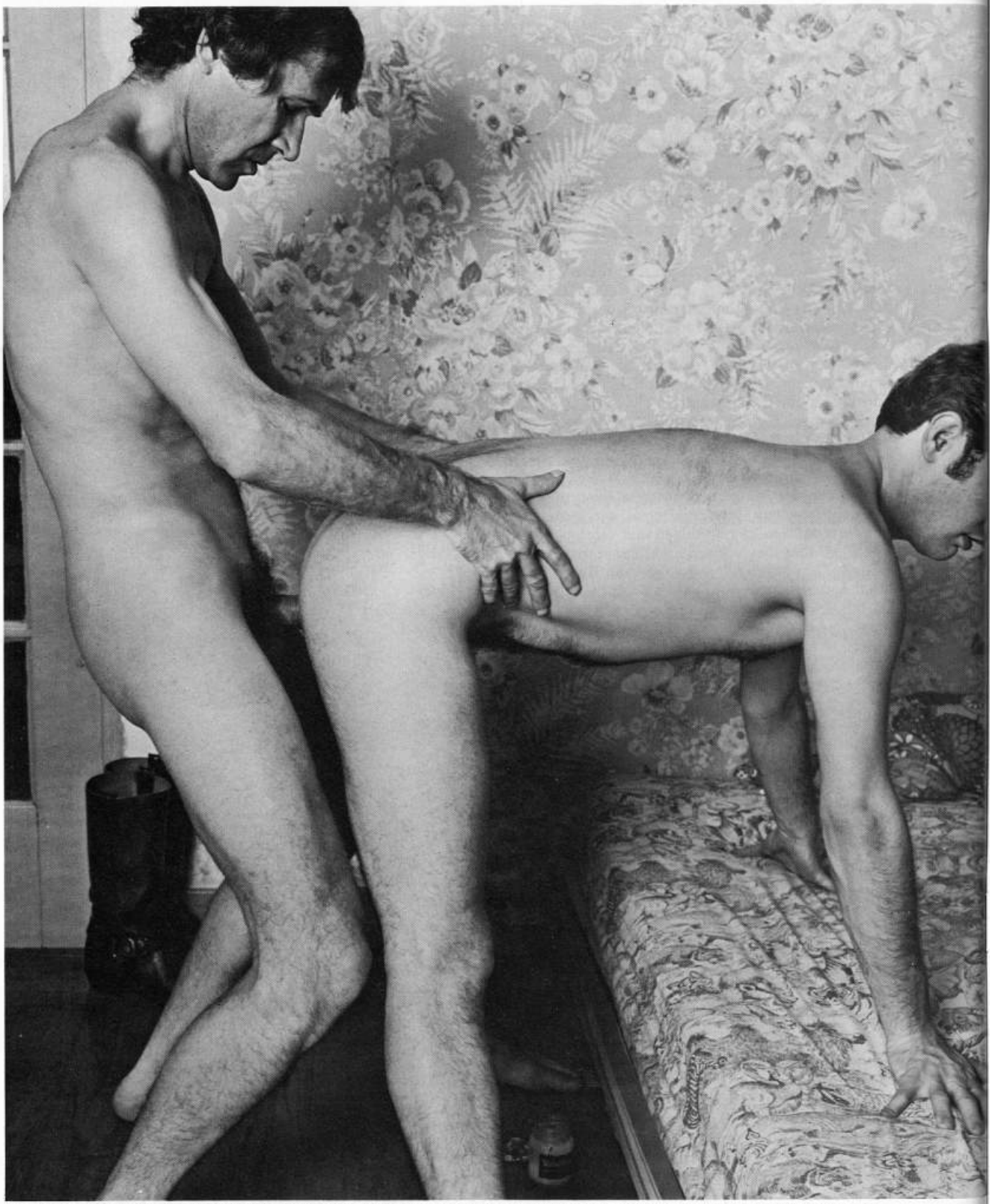
Where are such men found? Everywhere—anywhere. But, most often, they are found among the more educated individuals, among those who have learned to analyze their own attitudes and backgrounds. Those who have learned to recognize that everything they believed when they were children is not necessarily true. These men have acknowledged that "real men" are "real people," that they are sad and happy, that they cry and laugh. They have read and studied until they understand that a real man is simply a human being who is born with male physical characteristics. What puts a "real man" apart from others is that he does not worry about whether other people approve of what he does; he likes himself, and that's all that matters.

Such men, gay or straight, are usually among the more cultured individuals in our society. They like the theater, they enjoy good music, they are "gentlemen," in the presence of "ladies." But it is not the superficial behavior that makes the man; it is the inner confidence that has developed as the result of intelligent self-analysis.

There is an old phrase which, in times past, young people were encouraged to learn. Shakespeare has Polonius, the Lord Chamberlain to Hamlet, admonish his son, Laertes, in the following way as he prepared for a trip to France: "This above all: To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man." To most young people who memorized the phrase, the words were puzzling. How can a young person be true to himself when he isn't sure who he is?

Maturity teaches the man who is willing to learn that he will be the man Polonius desired his son to be if he simply follows his own inclinations. If he is gentle when he feels gentle, cries when he is sad, and does not in any way apologize for his actions, he will not be accused of being "less than a man." But if he is eternally struggling to act tough when he feels tender, if he assumes a coarseness that is not his true nature, he will quickly be spotted as a fraud. No matter how "mannish" he acts, his actions will be recognized as unnatural to him—and

Many straight men associate the anus with the vagina, and therefore feel that contact with their own anus is somehow emasculating. Because most gays don't relate masculinity with sex, such fears are seldom a problem.



A gay who takes on a strong male sex role is often laboring under the same warped macho-male image as many straight men.

Of all gay acts, anal intercourse is perhaps the most disturbing to people who cannot disassociate masculinity from sex.

he will expose himself by his own behavior. By his own frantic concern with "acting" masculine because he does not believe himself to be a real man, he will cause others to question his masculinity.

For that is the difference between a "real" man and the many individuals who are worried about maintaining the image of masculinity. The truth is that a man behaves in any manner that is natural to him. An individual who has doubts about his male image behaves the way he *thinks a man behaves,* thereby proving that he is certain that his natural instincts cannot be trusted. When we stop telling our young boys that "real men" behave in ways that are contrary to nature, when we stop telling them that "real men" don't cry and that they are always strong, then we will begin to raise young men who do not waste their time trying to pretend that they are men. We will have, instead, men, both gay and straight, who are content to be themselves. And we will have, if and when this takes place, a society composed of more confident people. ●●●

Gays who can look upon their sexual desires as natural for themselves are on their way to emotional freedom.

UNITED STATES OF AMERICA
V.
RONALD A. STEWART.
CRIM. NO. 70-592.

United States District Court,
E.D. Pennsylvania.
Dec. 3, 1971.

OPINION AND ORDER

MASTERSON, District Judge

[1] Defendant is charged in a twelve count indictment with using the mails to send certain unsolicited "obscene, lewd, lascivious and filthy" commercial advertisements, in violation of 18 U.S.C./1461. Defendant has moved to dismiss the indictment on the ground that the materials referred to therein are not obscene, and that the application of the Postal Obscenity Law to the materials would be violative of the First Amendment to the United States Constitution. Counsel for the Government and the defendant have entered into a stipulation attaching two examples of the advertising brochures which are agreed to be representative of all the materials in this indictment. After carefully reviewing these materials, the authorities cited in defendant's briefs, and the prevailing law in the obscenity area, we have decided that the motion to dismiss must be granted.

I. THE MATERIALS INVOLVED

The first brochure, relating to Counts I-IV, is entitled, "NOW FINALLY SEX EDUCATION WITHOUT CENSORSHIP!" The first page does not include pictures (except of the books advertised). The bold type tells the reader that this is "The First Authoritative Series of Uncensored Sex Instruction & Sex Information Books Ever Published In America." The text goes on to note that due to recent Federal Court decisions, "we can at last offer to you, as an adult over the age of 21 years, these valuable educational books: Sex and Censorship do not mix! You can't make love with all your clothes on and neither can a book offer complete instruction and information by omitting or avoiding the proper photos or information! To do less would be to deny each individual the right to read, look, ponder, evaluate and reach his own conclusions on which path to follow to happiness. This is a right Americans have and are fighting and dying for! The right to read, learn and think is ours! Let those who wish to . . . exercise this right!!" The books are then described as "A MAJOR BREAKTHROUGH IN SEX EDUCATION."

The remainder of this brochure contains descriptive text and small black and white photographs from books which are offered for sale. All these books purport to be educational in nature: *Sex In Marriage, Decision in Denmark, Oral Sex & The Law, The Ways Homosexuals Make Love, Sex Pornography & The Law* and *Sex Freedom.* Since the Government contends that the advertisements themselves are obscene, we assume this allegation stems from the illustrative photographs which show adults in various positions of sexual intercourse and other sexual activities. The accompanying text is totally descriptive of what the offered book contains and could not be said to be offensive in itself.

The second brochure, relating to the last six counts, advertises a magazine entitled *Sexual Freedom.* It is different from the first only in that its photographs are in color, and pictures of a baby being born and various diagrams of sexual organs are included.

Since the indictment charges that the advertisements, in addition to being obscene in themselves, give information as to where obscene materials may be obtained, we have asked to examine the underlying publications which are offered for sale. The Government has supplied us with Volume Two of *Sex In Marriage,* agreed to be representative of the books offered for sale in the first brochure, and *Sexual Freedom,* the magazine offered in the second. *Sex in Marriage,* written by Wendell M. Koble, M.D., is a paperbound book. Its 179 pages are mostly textual, with black and white and color photographs of a man and a woman in various positions of sexual intercourse, numbered and carefully tied in with the text. The book is complete with anatomical diagrams, a glossary, a bibliography and an index.

Sexual Freedom is a book based on the motion picture "Sexual Freedom In Denmark." Accompanying its graphic photographs of sexual activity are biblical passages, a "Credo," a legal discussion of obscenity, a segment of ancient Japanese drawings, and discussions of sex education, overpopulation, birth control, venereal disease, frigidity and the future of sex, all with photographic illustrations.

It has also been stipulated that each advertising brochure was contained in a sealed inner mailing envelope which bore the following warning notice on each side:

"NOTICE — READ BEFORE OPENING

This envelope contains unsolicited sexually oriented, illustrated literature and brochures. The enclosed brochures may photographically or pictorially illustrate pictures of nude women and/or nude men together or separately in erotic situations, sexual embrace or intercourse and may include pertinent text.

IF YOU ARE NOT OVER THE AGE 21 AND/OR NOT INTERESTED IN SEEING OUR BROCHURES AND PURCHASING THIS MATERIAL, THEN:

"PLEASE DISPOSE OF THIS ENVELOPE WITHOUT OPENING!!

It is not our intention to disturb, annoy or offend any person not interested in our literature. If you wish your name removed from our mailing list, please return to us the coded mailing label that bears your name and address. If you receive another mailing from us; after requesting the removal of your name, this would be only because your name appears on a list we rented from another firm and we were unable to delete your name from this list."

II. DISCUSSION

[2] We need not decide whether defendant is correct that these advertisements can be held to be obscene *per se* only if the books themselves are held to be obscene. We hold as a matter of law that neither the advertisements nor the books which have been stipulated to as being representative of the materials

referred to in the indictment are obscene and are, therefore, protected by the First Amendment.

Although this inquiry must be inherently subjective to some extent, we are guided by several tests formulated by the Supreme Court. "Sex and obscenity are not synonymous. Obscene material is material which deals with sex in a manner appealing to prurient interest." Roth v. United States, 354 U.S. 476, 487, 77 S.Ct. 1304, 1310, 1 L.Ed.2d 1498 (1957). This elusive definition is explained by the Court in a footnote as that which appeals to "a shameful or morbid interest in nudity, sex, or excretion, and if it goes substantially beyond customary limits of candor in description or representation of such matters. . . ." In subsequent cases two other elements were specified: "the material is patently offensive because it affronts contemporary community standards relating to the description or representation of sexual matters," and "the material is utterly without redeeming social value." A Book Named John Cleland's Memoirs v. Massachusetts, 383 U.S. 413, 418, 86 S.Ct. 975, 977, 16 L.Ed.2d 1 (1966).

[3-5] It is absolutely clear that this trilogy of factors is not present here. We do not think it would be possible to find that these materials appeal to, or were calculated to appeal to, a "morbid" or "shameful" interest in nudity or sex. As the Court of Appeals for the Second Circuit recently stated in holding the film "Language of Love" not to be obscene:

> "The erotic instinct and the apparent desire for sex education are in the ascendency in our society, and in the sensitive area of constitutional adjudication of individual rights we must be careful to distinguish between the arousal of sexual instincts and the perversion of those instincts to morbidity." United States v. 35 MM. Motion Picture Film, 432 F.2d 705 (1970).

As that court wisely pointed out, a great deal of our contemporary advertising appears to be an appeal to arousal of the consumers' sexual interest. The advertising which forms the basis of this prosecution, while totally explicit in its graphic portrayal of interpersonal relations which we consider to be peculiarly private, cannot be considered perverse when the entire context of the photographs is taken into consideration. While we do not hold that all materials which purport to be educational cannot actually be found to be calculated to appeal to the prurient interest, we hold these materials not to have such an appeal.

If sex education materials are constitutionally protected because they have a redeeming social value, it is clear that pictures may be used to illustrate the text. As the Second Circuit recognized in the "Language of Love" case:

> "Regardless of the caliber of the editing, which in many places is rather crude, it cannot be said that the scenes of graphic, explicit physical activity were simply injected into the film with no relation to the theme, for the sociological, medical and physiological discussions which comprise over three-quarters of this film are about precisely what takes place sexually between the partners." 432 F.2d at 712.

The dominant theme of these books and the advertisements for them is the revelation and solution of sexual problems. In short, it is "material dealing with sex in a manner that advocates ideas," and the First Amendment protects the expression of ideas regardless of medium or subject. Jacobellis v. Ohio, 378 U.S. 184, 191, 84 S.Ct. 1676, 1680, 12 L.Ed.2d 793 (1964). Even if we thought that this material appealed to the prurient interest, its constitutional status may not be made to turn on a "weighing" of its social importance against its prurient appeal, for a work cannot be proscribed unless it is "utterly" without social importance. *Jacobellis, supra.*

[6] Finally, there has been no showing that these materials affront contemporary community standards. The Government has presented us with no case in which material of this nature has been found to be obscene in the recent past. On the other hand, several decisions are indicative of changing community standards which have substantially broadened the scope of constitutional protection. See e.g., Pinkus v. Pitchess, 429 F.2d 416 (9th Cir. 1970). While we are not prepared to say that the publication of photographs such as these is constitutionally protected *per se* at this time, it is clear that their publication in an educational context is not offensive by contemporary community standards and is, therefore, protected by the First Amendment.

[7] Finally, the Government has argued that even though the materials might not be viewed as obscene in the abstract, the mode of distribution and the form of the solicitation amounted to pandering, "the business of purveying textual or graphic matter openly advertised to appeal to the erotic interest of their customers," Ginzburg v. United States, 383 U.S. 463, 474-476, 86 S.Ct. 942, 16 L.Ed.2d 31 (1966). We do not feel that these materials can be said to be permeated with "the leer of the sensualist" as the Court described Ginzburg's publication. Nor do we think that defendant's advertising can be said to be a "deliberate representation of [his] publications as erotically arousing," so as to "stimulate[d] the reader to accept them as prurient; he looks for titillation, not for saving intellectual content." 383 U.S. at 470, 86 S.Ct. at 947. Ginzburg's advertisements "did not . . . focus their claims on [the books'] supposed therapeutic or educational value; rather, they deliberately emphasized the sexually provocative aspects of the work, in order to catch the salaciously disposed. They proclaimed its obscenity. . . ." 383 U.S. at 472, 86 S.Ct. at 948. As we have already said, the entire thrust of the advertisements in question here was that the publications were designed to promote the legitimate purpose of sexual education. We hold that as a matter of law, it cannot be found that these publications were "created or exploited on the basis of its appeal to prurient interests," and, therefore, *Ginzburg* does not apply to this case. 383 U.S. at 474, 86 S.Ct. at 949.

We recognize that the unsolicited nature of defendant's solicitations gives rise to the possibility that those who receive them will be greatly offended. In *Ginzburg*, the court relies on Judge Learned Hand's description of the distributor's activities in United States v. Rebhuhn, 109 F.2d 512 (2nd Cir., 1940):

> "The defendants had indiscriminately flooded the mails with advertisements, plainly designed merely to catch the prurient, though under the guise of distributing works of scientific or literary merit. We do not mean that the distributor of such works is charged with a duty to insure that they shall reach only proper hands, nor need we say what care he must use, for these defendants exceeded any possible limit." 383 U.S. at 473, 86 S.Ct. at 949.

To the contrary, defendants here have taken great precaution to protect those who might be offended by the advertisements, as the above quoted language from the inner-sealed envelopes will show. The envelopes were designed to prevent "an assault upon individual privacy by publication in a manner so obtrusive as to make it impossible for an unwilling individual to avoid exposure to it." Redrup v. New York, 386 U.S. 767, 87 S.Ct. 1414, 18 L.Ed.2d 515 (1967).[1] We think it is clear that the envelope warnings do not add a pandering element, but to the contrary, eliminate the "brazen" and "indiscriminate" character of the advertising which was condemned in *Ginzburg*.

For the aforementioned reasons, defendant's Motion to Dismiss will be granted. • • •

1. It is interesting to note that defendant's precautions fulfilled a Congressional purpose prior to the requirements of recent legislation. See 18 U.S.C. // 1735-1737.

ECCE HOMO –'Behold the Man'– is the first magazine of sexual awareness designed specifically for the average guy who just happens to be homosexual.

ECCE HOMO waves no banner and espouses no cause other than the right of the gay male to a better understanding of his problems, his motivations, and his potential.

It is to the gay male, and to those straights who would understand him better, that **ECCE HOMO** is dedicated.